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# Are the Days of Genesis 1 Literal?

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# Does the Hebrew Word *Yōm* Endorse an Old Earth?

Justin Rogers, Ph.D.

Article In Brief...

**The linguistic context of Genesis 1 yields the conclusion that the Hebrew noun *yōm* (i.e., “day”), accompanied by numerical adjectives and limited by further references to time, should be understood literally.**

[**EDITOR'S NOTE:** A.P. auxiliary writer Dr. Rogers serves as an Associate Professor of Bible at Freed-Hardeman University. He holds an M.A. in New Testament from Freed-Hardeman University as well as an M.Phil. and Ph.D. in Hebraic, Judaic, and Cognate Studies from Hebrew Union College-Jewish Institute of Religion.]

**H**OW old is the Earth? It has become standard for many scientists to believe the Universe is over 10 billion years old, and the Earth over six billion years old. Public school textbooks implicitly teach our children the biblical account of Creation is at best incomplete, and at worst erroneous. It is no wonder that many Bible-believers have sought to harmonize the “facile” narrative of biblical Creation with the complex and engaging portrait of universal origins in modern “science.”

The Bible never dates the creation of the world explicitly. But the Bible does provide a straightforward account of the first week of universal history. There is no obvious implication that the days are really billions of years, or that the first week is a quasi-mythological construct. Yet old-Earth creationists who wish to utilize the Bible need

**something** in Genesis 1 to divinely approve their position. In this quest for evidence, many have fixated on the Hebrew term for “day” (*yōm*).

Understanding each day to be an “epoch” of time, the word *yōm* has been required to carry the weight of old-Earth creationism and evolution—a weight it is incapable of bearing. With little attention to context, to other markers of time in Genesis 1, and to common linguistic sense, many have blindly accepted that the Bible endorses old-Earth creationism. It is not the place here to discuss the larger question of the age of the Earth. However, I hope to establish in this article that the Hebrew word *yōm* cannot be used as ammunition for old-Earth creationism.

## THE NON-LITERAL USE OF *YŌM*

**M**ANY researchers have noted that the term *yōm* is not always literal in the Hebrew Bible. This is true. The term can be used both in the singular and in the plural simply to mean “time” in a generic sense. In the King James and New King James versions of Genesis 39:11, the Hebrew is translated, “It came to pass about this time.” The other major versions,

however, more literally render the Hebrew word *yōm*, “Now it happened one day” (e.g., NASB). Is the KJV wrong? No. It simply rendered the term “day” as “time,” which, although not the most literal translation, is certainly acceptable in the context.

The same can be observed for the plural form “days” (*yāmim*) in the Bible. Scripture informs us, “And Isaac dug again the wells of water which they had dug in the days [*yāmim*] of Abraham his father” (Genesis 26:18). The passage is obviously not referring to the specific number of 24-hour periods of time that Abraham lived. We might differently translate “in the time of Abraham” to capture the essential meaning. The book of Joshua is summarized similarly: “Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua” (Joshua 24:31). No literal number of days is intended, although a limited “period” of time is implied.

We should note here that the non-literal use of the word “day” has a perfect parallel in English. We often speak of “days gone by,” meaning not, of course, the consecutive 24-hour periods of time that have elapsed, but “times gone by.” Likewise, one might look forward to “better days,” again referring to a nonliteral period of time in the future. The generic use of the word “day” in English and Hebrew has led some to believe that the same term in Genesis 1 is also generic, and thus need not be taken as a literal, 24-hour period of time. The generic meaning of the word “day,” however, is entirely irrelevant for Genesis 1 for reasons we will consider below. But at this juncture let us emphasize that the Creation account **does** use the term *yōm* in a non-literal fashion.

The work of the first week is summarized as follows: “This is the history of the heavens and the earth when they were created, in the day [*yōm*] that the Lord God made the earth and the heaven” (Genesis 2:4, NKJV). If one forces this passage into literalism, then God did not create the world in six days, but in one day! Some ancient readers of Genesis did, in fact, derive



from this verse that the Creation took place in one day, and Genesis 1 therefore must be a non-literal account (e.g., Philo of Alexandria). Knowing little to no Hebrew, and not recognizing the non-literal use of the word “day,” these thinkers drew the wrong conclusions.

The term *yōm* in Genesis 2:4 is not to be taken in the sense of a literal, 24-hour period of time. The same can be said of God’s warning about the tree in Genesis 2:17: “for in the day [*yōm*] that you eat of it you shall surely die.” The term is again referring generically to a “time” of indeterminable length and not to a specific 24-hour “day.” Now the big question: Is this non-literal usage relevant for Genesis 1?

### THE TERM *YŌM* IN GENESIS I

**W**ORDS mean nothing outside of contexts. In other words, reading a sentence is similar to piecing together a puzzle. The picture of the whole emerges only after the individual pieces are put in their place. Such is the case with the term *yōm*. It can be literal or non-literal, depending on the context. But a distinctive syntactical feature of Genesis 1 ought to be observed. An adjective accompanies every occurrence of *yōm* in Genesis 1, a **fact that fundamentally limits its meaning**.

Virtually every language uses adjectives to modify a noun’s scope of reference. I may declare, “Women are wise!” Is this a general truth or an absolute truth? The hearer doesn’t know. It is a generic and ambiguous statement. But if I add the adjective, “All women are wise!” it is an absolute truth applicable to all women. If I say, “Some women are wise!” then the truth of the first statement is limited. In the Hebrew language, as in English, numbers are adjectives. Since every time the word “day” occurs in Genesis 1, a numerical adjective accompanies it, the generic application of the term “day” that we have observed does not apply at all. The scope of reference is limited.

Allow me to illustrate. If I say, “These days have gone so quickly,” you do not know how much time has elapsed. All you know is that more than one day

has gone by. But if I declare, “These five days have gone so quickly,” you know exactly how many days have passed. The latter example is a much better illustration of the term “day” in Genesis 1. When the Bible declares “one day,” “a second day,” “a third day,” and so on (Genesis 1:5,8,13), the numerical adjective naturally limits the scope of reference so that the Hebrew word “day” cannot be taken in the generic sense of “one block of time,” “a second block of time,” and so on. The term must be used in accord with the numerical adjective that accompanies it. Its scope of reference is limited.

Moses expected the original audience of the Pentateuch to understand his intention of a literal, 24-hour day in the Creation account. In commanding the observance of the Sabbath day he wrote, “For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it” (Exodus 20:11). Israel was to imitate God’s example of working for six literal days, and resting on the seventh. If Moses’ audience had understood the days of Genesis 1 as hundreds, thousands, or billions of years, as many modern interpreters wish to do, they could have lived their entire lives without ever observing a

single Sabbath! This would not be the intention of biblical law. Violating just one Sabbath required execution (Numbers 15:32-36). Clearly the readers of Genesis were to understand a literal Creation week.

### OTHER REFERENCES TO TIME IN GENESIS I

**I**t is conveniently selective for those who wish to age the Earth from Genesis 1 to focus exclusively on the Hebrew word for “day.” There are, in fact, other references to time in the same paragraphs in which the term “day” occurs. These terms help further to limit and define the specific meaning of the word *yōm* in the context.

After each day’s creative activities, the Bible utilizes the same formula: “And there was evening and there was morning” (Genesis 1:5,8,13,19,23,31). While it is true that the Hebrew term “day” can be used in a nonliteral sense in other contexts, the terms “evening” (*‘erev*) and “morning” (*bōqer*) are **always** used in a literal sense. The former occurs 134 times in the Old Testament and the latter around 200 times. So our representative sampling is high enough to draw absolute conclusions about what these words mean.

The words *‘erev* and *bōqer* are used to specify holidays on the Israelite calendar

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(Exodus 12:18), to mark the exact span of one's ceremonial uncleanness (Leviticus 11:31), to regulate the timing of the required sacrifices (Numbers 28:23), and to mark the exact time of historical events (Nehemiah 8:3). Therefore, the Bible counts on the literal understanding of the terms "evening" and "morning" for the Israelites' very religious and secular calendar depends on it. **There is to my knowledge no place in the Bible in which the terms "evening and morning" refer to a broad scope of time. They are always literal**, both when they occur separate from one another, and when they occur together; both when they are singular and when they are plural. When these terms occur with the word *yōm*, the obvious conclusion is that a regular, 24-hour day is in view (Leviticus 6:13; Numbers 19:19; Deuteronomy 16:14).

Even if one insists on explaining the term *yōm* in a non-literal fashion, this explanation does not permit him to force non-literal applications of other time references in the same context. How long was the morning of day 1 anyway? The linguistic acrobatics applied to Genesis 1 are never applied consistently to other contexts of the Old Testament. Why force words to fit a preconceived theory of truth? Why not allow them to speak clearly from their contexts?

## CONCLUSION

**I**N language, words are bound to their contexts. The meaning of biblical words is determined by their use in the sentence, paragraph, chapter, and book in which they occur. The term *yōm* occurs in many contexts, both in the singular and in the plural, in a non-literal fashion. In the context of Genesis 1, however, there can be little doubt that the Hebrew noun *yōm*, accompanied by numerical adjectives and limited by further references to time, should be understood literally. So those who wish to defend old-Earth creationism must look elsewhere to support their doctrine.



[**EDITOR'S NOTE:** The following article was written by A.P. auxiliary staff scientist Dr. Deweese who holds a Ph.D. in Biochemistry from Vanderbilt University.]

**O**NE of the foundational principles of biology and genetics is the concept that parents pass genetic material (DNA) to offspring. This parent-to-offspring transmission is also called vertical gene transfer (VGT). For many years, scientists have also known that genetic information can also be passed between organisms (usually between bacteria) in a process called horizontal gene transfer (HGT), previously known as lateral gene transfer (LGT). For example, HGT allows bacteria to share genes such as those that confer antibiotic resistance, which helps explain how resistance can spread in populations of bacteria. Another form of HGT takes place when a parasite is able to incorporate genetic information into a host organism (Dunning Hotopp, et al., 2007).

Over the last two decades, with the completion of entire genome sequences for numerous organisms, scientists have been comparing DNA sequences for similar genes found in different organisms. These comparisons have shown that not all genes can be explained through a typical evolution-by-common-descent model where all genetic information is passed through VGT. In other words, some organisms share similar genes that are not found in

their alleged "common ancestors," as they would be expected to if Darwinian evolution is true. As Institute for Creation Research geneticist Dr. Jeff Tomkins notes, these genes are referred to as "orphan" genes (Tomkins, 2013). The question then arises, where did these genes come from, if not from an ancestor? Thus, in an effort to explain the presence of genes that are not found in supposed evolutionary ancestors, some researchers have utilized the concept of HGT to explain these genes even in multicellular eukaryotes. It should be noted that HGT is a controversial topic and not all evolutionists accept the HGT hypothesis for the origin of genes. Additionally, utilizing HGT to explain the presence of these genes is a large step beyond the actual "observed" cases of HGT. Again, while HGT is observed in bacteria and in a few parasite-host relationships, there is no observed mechanism for genes to spread between multicellular organisms in a horizontal fashion (Tomkins, 2015).

Interestingly, a recently published report suggested that HGT may be needed to explain dozens if not hundreds of genes in humans and non-human primates (Crisp, et al., 2015). In fact, this study identifies dozens of "foreign" genes in the human genome. Note that the criteria for deciding whether genes are "foreign" or not relies on the presupposition of evolution by common descent. In other words, "foreign" genes are those that

(cont. on p. 105)





About seven thousand children participated in prayers for kids in the Fatih Mosque on October 6, 2013 in Istanbul.

**Q:** “How significant is birthrate among Muslims to the spread of Islam?”

**A:** Studies show that the Muslim population is growing at a faster rate than all other groups combined. In the U.S. alone, Muslims will go from less than 1% of the nation, to 1.7% in 2030—an increase from 2.6 million in 2010 to 6.2 million. Though 64.5% of U.S. Muslims today were born outside the United States, that percentage will fall to 55% in 2030 as more Muslims are born in the U.S. (Grossman, 2011; “The Future...,” 2011; cf. “The Future...,” 2015).

The significance of these facts is that the Founders of our great Republic set up the country so that the people govern themselves, i.e., they select their political leaders. The Republic they envisioned **depends** on the majority of the people believing in and being self-governed by the moral and spiritual principles of Christianity. [For example, examine the 15 proclamations the Continental Congress issued to the entire country during the Revolutionary War, in which they repeatedly reiterated the essentiality of Christianity to the perpetuation of the Republic, including these remarks given on October 20, 1779, thanking God in that “he hath diffused the glorious light of the gospel, whereby, through the merits of our gracious Redeemer, we may become the heirs of his eternal glory” and beseeching Him to “grant to his church the plentiful effusions of divine grace, and pour out his holy spirit on all ministers of the

gospel...and spread the light of Christian knowledge through the remotest corners of the earth;...that he would in mercy look down upon us, pardon our sins and receive us into his favor, and finally, **that he would establish the independence of these United States upon the basis of religion and virtue**” (Miller, 2009, p. 36, *emp. added*). They insisted that the establishment of American independence as a new nation was **based** on Christianity.]

Observe that, with the origin of America being dependent on this national foundation, if a non-Christian group were to become sufficiently numerous that they were able to exert political control over the civil and educational institutions of the country, they obviously would alter the country’s way of life—including her religious institutions. In the case of Islamic domination, American constitutional law would be supplanted by Sharia law.

The Founders feared this very scenario, but felt hopeful that Americans would never allow such to happen. Contrary to the claim in recent years that the Founding Fathers of America advocated “pluralism” and equal acceptance of all religions, ideologies, and philosophies, the truth is that they feared for the future of the nation should its Christian foundation ever be compromised. Founding Father and Supreme Court Justice James Iredell, who was appointed to the U.S. Supreme Court by President George Washington, reflected this concern in the

(cont. on p. 104)

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debates over the wording of the *U.S. Constitution* in 1788. He felt reassured that Islam would never be allowed to infiltrate America: “But it is objected that the people of America may perhaps choose representatives who have no religion at all, and that pagans and Mahometans may be admitted into offices.... But it is **never to be supposed that the people of America will trust their dearest rights to persons who have no religion at all, or a religion materially different from their own**” (Elliott, 1836, 4:194).

While America generally has welcomed all nationalities of people to her shores regardless of their personal beliefs, alternative ideologies and religions never were intended to be given credence or encouragement and allowed to transform her into either an irreligious or non-Christian society. Nor was it intended that American civilization be adjusted to accommodate religious principles that contradict the original foundations of the nation. America welcomes people to live in freedom within her borders—as long as they do so peaceably (see Miller, 2013, 33[3]:32). But to adjust social parameters in public life to accommodate divergent religions will weaken, not strengthen, the ability of America to sustain herself.

Founding Father Noah Webster articulated this indisputable fact in a letter to James Madison on October 29, 1829: “[T]he Christian religion, in its purity, is the basis, or rather the source of all genuine freedom in government.... and I am persuaded that **no civil government of a republican form can exist and be durable in which the principles of that religion have not a controlling influence**” (as quoted in Snyder, 1990, p. 253). The “Father of American Geography” Jedidiah Morse succinctly stated: “Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, **must fall with them**” (1799, p. 9, emp. added). And *Declaration of Independence* signer John Witherspoon declared: “[H]e is the best friend to American liberty, who is most sincere and active in promoting **true**

**and undefiled religion** [i.e., Christianity—James 1:27], and who sets himself with the greatest firmness to bear down profanity and immorality of every kind” (1777, pp. 16,33, emp. added).

It would seem self-evident that if Muslims succeed in transforming America into an Islamic nation, America will be no different from, and will look exactly like, all the other Islamic nations on Earth. What true-hearted American (or Christian) has a desire to move to such a nation?

**Dave Miller**

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explain the spread of “foreign” genes is a stretch, at best, and currently is lacking key pieces of evidence. This is not the first time—and will not be the last time—that evolutionists strain to interpret straightforward evidence. The fact that genes cannot be attributed to VGT and common descent could, instead, be interpreted to mean that these genes were placed there by design, which would be the simplest and most obvious explanation.

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cannot be explained by standard VGT from alleged “common ancestors.” Thus, these authors suggest that such genes must be explained by HGT (Crisp, et al.).

This study has been reviewed by Tomkins, who has been part of bacterial HGT studies in the past (Dunning Hotopp, et al., 2007). He observes several problems with this current study, including the way genes are compared using only homologous sequence segments rather than the entire gene sequence (Tomkins, 2015). In addition, the genes identified in the study include a number of essential enzyme activities—including enzymes involved in amino acid, lipid, and nucleotide metabolism (Crisp, et al.). These enzymes are integral components of metabolic pathways rather than expendable transplants from distant organisms. Further, the authors do not suggest any mechanism for how HGT would supposedly work between multicellular organisms. As Tomkins points out, HGT between multicellular organisms would require the new genes to be brought into the germline cells, incorporated into the genome, and then transmitted to offspring (2015). There are barriers to these events happening at many levels. Finally, these genes would need to be expressed, regulated, and become incorporated into the existing metabolic networks. Each of these barriers

poses significant challenges to the use of HGT to explain the spread of genes.

The fact is, there is currently no evidence that HGT can occur in the wild between multicellular organisms. Further, there are no observed mechanisms for this transfer to take place. The fact that the genes identified in the study quoted above impacted important enzymes and metabolic pathways implies that these genes are part of complex and integrated networks—they do not represent minor functions in many cases. Taken together, it is clear that relying on HGT to

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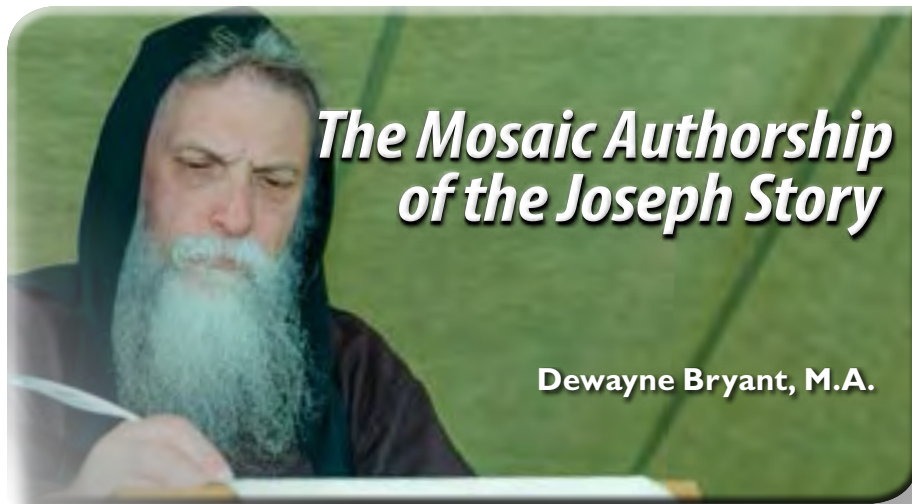
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## The Mosaic Authorship of the Joseph Story

Dewayne Bryant, M.A.

*Article In Brief...*



**The Mosaic authorship of the Joseph story in the book of Genesis is strongly confirmed by the presence of numerous details that show the author's intimate acquaintance with Egyptian culture.**

[**EDITOR'S NOTE:** A.P. auxiliary staff writer Dewayne Bryant holds two Masters degrees, and is completing Masters study in Ancient Near Eastern Archaeology and Languages at Trinity Evangelical Divinity School, as well as doctoral studies at Amridge University where he is a Ph.D. candidate. He holds professional membership in both the American Schools of Oriental Research as well as the Society of Biblical Literature.]

**F**EW success stories in the Bible are more memorable than that of Joseph. Betrayed by his brothers and later accused of a crime he did not commit, Joseph narrowly avoided death on two separate occasions. In spite of the personal hardships he suffered, God had a plan to use him to save countless lives. Thanks to divine providence, he stood triumphant at the right hand of the pharaoh as one of the most powerful men, not only in Egypt, but in the world.

As with most of the early books of the Bible—particularly from Genesis to the early chapters of 1 Samuel—skeptics and critics label the Joseph story as the work of later authors (see Finkelstein and Silberman 2001, pp. 67-68). According to the documen-

tary hypothesis (popularly known as the JEDP theory), the Pentateuch as a whole is composed of several different documents edited together by redactors, or editors. The Joseph story is no exception. Critics claim it is the product of multiple authors living between the 10<sup>th</sup> and 6<sup>th</sup> centuries B.C., if not later.

The Bible recognizes Moses as the author of the Pentateuch (Exodus 24:7, 27-28; Numbers 33:2; Joshua 8:32; 2 Chronicles 34:14). Critics reject the Mosaic authorship of this material, with most denying the existence of Moses as well. This denial is built upon the assumptions inherent in the documentary hypothesis, whose adherents rarely take Egyptian evidence into account. The fine details of the Joseph story do not point to a Hebrew scribe writing in the 10<sup>th</sup>-6<sup>th</sup> centuries B.C. Rather, they point to an author who was intimately familiar with Egypt and who included Egyptian loanwords and other details of Egyptian culture in his work. To summarize some of the important Egyptian details in the Joseph story, consider the following points:

- Joseph is sold for 20 shekels (Genesis 37:28). Babylonian records indicate that this was the average going rate for a slave in the first half of the second millennium (Kitchen, 2003, pp. 344-345), but later rose due to inflation. The prices given in the Bible in later texts correspond to the prices at the time those texts were written. At the ancient cities of Nuzi and Ugarit in the mid- to late-second millennium, the price was 30 shekels and more, which is reflected in the Mosaic law (Mendelsohn, 1955, p. 68; cf. Exodus 21:32). Still later in the first millennium, the price went up to 50-60 shekels, which seems to be reflected in the ransom for Menahem of Israel (2 Kings 15:20). Later authors would not have been able to research these minute details in order to make the account believable, nor would anyone have thought about doing so. If the Joseph story had been written when critics claim (closer to the 6<sup>th</sup> century B.C.), the price asked by his brothers should have been somewhere around 60 shekels instead of 20 (Kitchen, 2003, p. 345; cf. Kitchen, 1995, 21[02]). If the Joseph story was written after the exile, we would expect the price to have been as high as 90-120 shekels. On a further note, Leviticus 27:4 establishes the price of 20 shekels for a male slave younger than 20 years of age (Joseph was 17—Genesis 37:2; see Wenham, 1978, pp. 264-265).
- Joseph is thrown into prison, which the Egyptians called the “Place of Confinement” (Aling, 2002, p. 99). These were rare in the ancient Near East and seem to have been found only in Egypt. The Mosaic Law never mentions prisons, and does not seem to have a close parallel to our modern concept of them. If later Israelite authors had invented the Joseph story, it would have been highly unlikely that they would have included this feature.
- Joseph likely serves as an overseer (Egyptian *imy-re per*) in Potiphar’s house. His service and promotion fits very well in an Egyptian context (see the discussion of relevant titles for this office, as well as Joseph’s promotion, in Hoffmeier, 1996 and Kitchen, 2003).
- Joseph is able to interpret dreams. This was a vital aspect of life in



ancient Egypt. Those who did so were specialists who consulted dream books, examples of which have been discovered by archaeologists (e.g., Papyrus Chester Beatty III, currently housed in the British Museum). Joseph proves his superiority by interpreting the king's dreams without any access to these reference works.

- Joseph is brought before pharaoh after being shaved and dressed appropriately (Genesis 41:14), something that was done in Egypt but not among Semitic peoples (see Fried, 2007). The Beni Hasan tomb painting depicts Canaanite merchants around the same time as the patriarchs wearing beards and having full heads of hair. Although pharaohs were depicted wearing beards, it is clear that these were false (whether in paintings or on statuary, a close inspection will reveal the strap along the jawline that held the beard in place).
- Jacob and Joseph are both embalmed or mummified. The text also mentions Joseph's coffin (Genesis 50:26). Although extremely sparse, the details given in the Bible match what scholars know about the process from ancient records. The biblical text states that 40 days were required for mummification (Genesis 50:3). This seems to be a rounded number that agrees with an Egyptian text known as "The Ritual of Embalming," which states that the beginning of the embalming process began four days after death and continued for 42 days (Brier, 1994, p. 45).
- Joseph is described as being 110 years old. We know from ancient Egyptian records that this was the ideal age at the time of death, essentially a way of saying that a person had lived a rich, full life. The Bible later records this figure at 70 or 80 years (cf. Psalm 90:10). Over half of the references to this lifespan in Egyptian literature occur during the same general period as the one in which Moses lived (Kitchen, 2003, p. 351). Thus, this number preserves an expression that appears to have been the most popular during the period in which Moses received his education.
- Linguistic clues provide important insight into when the Joseph narra-

tive may have been put into written form. The word for the Nile River used in the text when Pharaoh discusses his dreams is *ye'or* rather than the more common Hebrew term *nahar*. The word *ye'or* is an Egyptian loanword for "river" that was used in the Eighteenth Dynasty (1550-1295 B.C.) onward (Sarna, 1966, p. 218). Likewise, the term for the grass eaten by the cows is *akhu*, another Egyptian loanword. Sarna notes that the reference to cattle may be significant as well. They were an important part of the Egyptian economy, while sheep played a minor role. The situation was reversed in Palestine.

- One of the supports for the early second millennium devotion to writing of the Joseph material is the phrase "the land of Rameses" (Genesis 47:11) which came into common use in the 13<sup>th</sup> century and fell into disuse after the 12<sup>th</sup> century (Kitchen, 1991, p. 118).

The Egyptian details of the Joseph story are what we would expect to find if someone educated in Egypt had been the one to put this story into written form (cf. Acts 7:22). Alan R. Schulman states: "It is quite clear that the person who either wrote, or wrote down, the Joseph sagas had an exceedingly intimate knowledge of Egyptian life, literature, and culture, particularly in respect to the Egyptian court, and, in fact, may even have lived in Egypt for a time" (1975, p. 236). This is precisely what we find in the Bible's statements about the life of Moses. Put simply, the Joseph story could not have been the invention of a Hebrew scribe in the first millennium.

Taken together, the details above generate some important questions about the authorship of the Joseph story and the assumptions made by many modern interpreters. Why does the text include terms popularized in the Egyptian language during the time in which Moses would have lived? Why do Egyptian concepts fill these stories when they are absent in later texts that critics claim to have been written at the same time as the Pentateuch? Why is it that

chronologically-sensitive details in the Joseph story fit well within a context of the early second millennium, while critics claim it was written in the early first millennium? These questions demand a reevaluation of the skeptic's position, which tends to be haunted by the twin spectres of unfounded skepticism and anti-biblical bias. The Bible presents a far more believable author of this material than the contrivances of its critics.

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## NOTE FROM

## The Editor



### *V*<sup>2</sup>—A.P.'s Teen Magazine

The Bible plainly teaches that all people are to be mindful of God even in their youth (Ecclesiastes 12:1). The young are extremely important to God and to the service He desires from humans. Indeed, young people have been some of the most valuable and courageous servants of God in human history (e.g., 1 Samuel 17). Yet, American culture has fed teenagers the lie that their actions are unimportant, they can wait until they are older to be productive citizens, and their teen years are a time for carelessness and worldly fun. In contrast to this false view, God's Word explains that teens can be model soldiers in the army of the Lord (1 Timothy 4:12).

In light of this truth, we at Apologetics Press diligently strive to give young people the tools they need to defend the foundational beliefs of the Christian faith. Hence, in addition to our *Discovery* magazine that is designed for 4<sup>th</sup> through 6<sup>th</sup> graders, we also publish *V*<sup>2</sup>, which stands for *Valor & Virtue*. *V*<sup>2</sup> is specifically designed to provide teens with exciting evidences that will strengthen their faith and give them confidence to defend it, as they sincerely strive to pattern

their lives after Christ. This visually attractive and intriguing publication is packed with useful information that will aid teens in their efforts to cope with the many challenges they face every day.

Please consider, not only securing copies for your own teen(s), but giving some to their friends and other teens you may encounter.

**Dave Miller**



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for More Details